

THE PEOPLE OF THE UNITED STATES HAVE ABUNDANT EVIDENCE TO PROVE THE CASE AGAINST BRIGHAM H. ROBERTS.

BRIGHAM H. ROBERTS

EXHIBIT A—Brigham H. Roberts, polygamist, husband to three wives, Mormon Church leader, advocate of plural marriages and Representative-elect from Utah.
EXHIBIT B—Brigham H. Roberts's first plural wife, the mother of twins born after the manifesto of the Mormon Church prohibiting polygamy, a document intended only to aid in securing statehood.
EXHIBIT C—Home at Centreville, Utah, of Brigham H. Roberts's first plural wife.
EXHIBIT D—Mrs. Brigham H. Roberts No. 3, formerly Dr. Mary Shipp, latest and favorite wife of the Congressman-elect. Said to have been sealed to him only a year ago.
EXHIBIT E—Home in Salt Lake City of Brigham H. Roberts's third plural wife.
EXHIBIT F—Home at Centreville, Utah, of Brigham H. Roberts's second plural wife.

DR. MAGGIE C. SHIPP
FAVORITE WIFE OF
ROBERTS

Mrs. C. A. Roberts, Mother of the Twins.
The second wife of the Representative-elect. The twins were born recently—long after the utterance of the manifesto declaring the abolition of polygamy. The photograph shows two of the older children with their mother.

RESIDENCE FIRST PLURAL WIFE



RESIDENCE OF MAGGIE C. ROBERTS

Here lives the last and favorite wife of the man selected to represent Utah in the lower house of Congress. She was Dr. Maggie Shipp. It is said that her marriage to Roberts occurred within twelve months past.

By Winifred Black.

The exhibits in the case of the people of the United States against Brigham H. Roberts are complete. There is no missing link in the evidence against this self-confessed polygamist—the man who boasts that he will blot the nation's honor.

If proof other than is found in his own foul teachings, his public utterances, his vulgar boasts, his vile sneers at womanhood and the purity of the home, is needed to convict him, it is here upon this page of the Journal, pictorially presented—faithful reproductions of the camera, which cannot lie.

The whole story in all its details is told here in the photographs of the polygamist's "homes."

Look upon this "home," upon that and upon the other, and upon the mother with her children at the cottage door, and say whether Brigham H. Roberts is a fit man to occupy a seat in the halls of Congress and make laws to govern this country's men and women.

But if they are not enough, there is still the indictment against the United States—other and an earlier indictment than the one Mr. Roberts is now called upon to plead to. It sets forth the charge that he has violated the laws of the land by living with more than one woman as his wife. Upon this indictment the Congressman-elect from Utah was tried, convicted and sentenced to prison. He served his term and walked from the penitentiary door with the stamp of the ex-convict upon his brow.

Then followed the Mormon prayers for leniency. Solemn promises to abolish that part of their religion which had aroused the country's wrath were made by the Church officials. The manifesto of President Woodruff announcing that he had received divine permission to suspend the system of plural marriage and enjoining all members of the Church to abstain from the practice of polygamy was sent broadcast throughout the country. Amnesty was granted to offending Mormons (Roberts among them), but only on the condition that they would forever put aside polygamy. It was also distinctly understood that those who had married plural wives before the agreement would cease relations with all but the first and legal wife.

This pledge of the Mormons was accepted in good faith by the people of the coun-

try, but it was only a Mormon bluff—a bluff that succeeded in making Utah a State, reviving polygamy and elected Roberts to Congress.

And now the Mormons say: "We, being a sovereign State, may do as we please. We will legalize polygamy, which we do not deny is taught and practiced, if we choose, and we would like to know what the Congress of the United States and the people of the United States are going to do about it."

That is the situation. What are the people going to do about it?

The Mormon is a wily creature, anyhow. Upon my recent visit to Salt Lake City I met a man with two wives, and endeavored to get from him some facts about plural marriage.

"That's right," said the man. "That's all the Saints want-facts. If some one would only tell the truth about us we would be all right."

might as well try to break into the Bank of England in broad daylight with two London bobbies staring you straight in the face as to try to get into that Temple. It's like the birds. They have the handi-est little habit of forgetting to register the births that occur in plural marriage families since the manifesto. I know five youngsters myself, all about six years old, and I've hunted these books through and through and can't find the scratch of a pen about them. Oh, the Latter Day Saints is a wily and wise brother.

"Have you met any of the newish plural wives?" I introduced them to Sister This and Sister That long after they've been married to Brother Here and There. Like Brother Roberts's fourth wife, half the people that know her call her Sister Shipp. She never was called Sister Roberts until about a year ago. Yet they say she was sealed to him before the manifesto, some eight or ten years ago. Not a Gentle in the place knew a thing about it, though. And some of them go so far as to say that Brother Roberts has been sealed to Sister Shipp since the manifesto.

"Every Mormon in Utah will tell you that there's no such thing as polygamy here now, and he'll look you right in the eyes and introduce you to all three or four of his wives while he's doing it; and he's telling the truth, too, according to his ideas of the truth. Then, when you misunderstand him, he'll say the Gentle mind is so darkened with error that it can't receive the full light of truth. Same about the doctrines. They all tell you that the doctrine of plural marriage is not taught in the Church to-day, and you run into any Mormon book store and ask them for the books of doctrine and the first thing they'll hand you will be 'The Pearl of Great Price,' which is a translation of the main script found on the famous mummy, which tells about the founder of the Christian religion and his two wives, Mary and Martha, and admonishes all faithful followers to enter polygamy if they want to shine in the bright beyond."

"Maybe they don't teach polygamy—plural marriage, I mean—but I haven't heard any great bustling caused by the calling in of the leading brothers of the faith who do teach it, and pound it in, one upon line, and precept upon precept, good and hard."

None of the things which the man who helped me to search the records told me were new to me. I had heard them all and many variations of them, everything, since the first hour I arrived in Salt Lake City. The Mormons believe in polygamy just as firmly and just as unalterably as Christian Gentiles believe in the immortality of the soul. There has been no change of heart upon the doctrine. Just as long as plural marriage is allowed in Utah, under any shape or form or disguise, it will last and flourish. No reasoning, no persuasion, nothing short of actual, firm and unyielding enforcement of the laws which govern other States will ever get rid of it.

The Mormons are American citizens, but they are also religious fanatics, and their doctrine of direct personal revelations makes them very dangerous fanatics. The most dreadful crimes ever committed have been committed under the pressure of a direct revelation. The time has come, and it is here, when the people of the United States must decide whether they will tolerate a man who has been convicted of a crime and sentenced to prison, and who has walked from the penitentiary door with the stamp of the ex-convict upon his brow, and who has been pardoned, and who is now a Representative-elect from Utah, to sit in the halls of Congress and make laws to govern this country's men and women.

It will also put new vigor and vitality in his blood.

come opportunely, for the Congress of America to put itself on record on the liberty and license question. If Brigham Roberts takes his seat in Congress the Mormons will consider that fact a concession to the doctrine of their exemption from all the commonly accepted rules of life of civilized communities. He is a polygamist. He does not attempt to deny that fact. I believe that his nomination was the result of a deliberate and well-studied plan

to try the temper of the people of America. If the temper of that people seems to be tolerant in regard to the polygamist sins of Brigham Roberts, the polygamist doctrine will spring into open practice all over Utah as toadstools spring up after a shower. Plural marriage is dead in Utah. Polygamy is not dead, and the election of Brigham Roberts to Congress is a deliberate and defiant flaunting of that fact in the face of the American people.

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THROW HIM OUT BODILY---NO NEED

Of Care—Begging So "Shoddily" for Kitchen Fare. In This Whole County Full,

THOUGH IT BE BOUNTIFUL,

Food There Is Not for the Hobo to Share—Off to the Jail with Him,

NONE TO GO BAIL FOR HIM,

No One to Mourn for the Tramp in Despair—With Monmouth County's Apologies to T. Hood.

A general hallelujah has gone up from the heart of every citizen and housewife in Monmouth County because the Board of Chosen Freeholders has recognized at last the fact that "Dusty Roads" and "Wearry Waggles" are a nuisance and expense and that Monmouth County offers too many inducements to the tramp in the way of food and shelter.

A committee has been appointed by the Board to solve the problem of ridding the county of all its unwelcome visitors. Since Middlesex County has been so successful in getting rid of the tramp by putting him to work upon the roads with a ball and chain attached it is likely that Monmouth will introduce that method.

One of Monmouth's Freeholders suggested that a huge pile of sand be put in the rear courtyard of the Freehold jail and that all tramps be set to work shovelling the sand back and forth. The scheme has not met with universal approval on account of the waste of labor thus involved. That the tramp be put to work upon the county roads seems the most popular method of solving the question, and in this way he can be made to pay for his keep so long as he concludes to remain.

Freelholder H. J. Rockefeller, of Asbury Park, who first introduced the resolution authorizing a "tramp" committee of five to be appointed, argues that it would be cheaper for the county to board the tramps at a first-class hotel than to have a Constable cart the fellows to Freehold jail, there to be supported by the county. Several of the Freeholders from the shore districts report that it is not an uncommon occurrence on a cold and stormy night during the Winter season to have twenty tramps apply for a night's lodging in the town jail.

"This costs money," says Mr. Rockefeller. "They have to be served with something to eat for breakfast, and are then turned loose upon the community to beg and likely to steal and become a general nuisance."

It is estimated that 200 tramps are to-day roaming the county of Monmouth.

MOORE'S LAST SUNDAY
IN THE TOMBS.

He Will Not See His Wife To-day Before Starting for Sing Sing.

William A. E. Moore, the convicted badger, who will be taken to Sing Sing to-day to begin his long sentence of nineteen years, ate a light breakfast of eggs and coffee. Then he was handed copies of all the morning papers. He pored over their contents until noon. He says he has lost nearly forty pounds of flesh during his imprisonment in the Tombs.

There will be no final farewell meeting to-day between Moore and his wife, Fanny Strahan Moore, who is also in the Tombs awaiting trial, at least so say the Tombs officials.

Mrs. Sarah Strahan, the mother of Mrs. Moore, accompanied by two sisters of charity, visited the Tombs yesterday morning and talked for a long time with Mrs. Moore in the reception room of the prison. Both women wept much as they clung to each other.

Publications.



The King Among Nations in His Hall

"The King himself used to eat in the hall, and his lords with him, and thus he understood men."

Which is greater, to receive the subjects of another Government and bid them prosper, or to send our own children to fight and die in creating new colonies?

—An Editorial leader by Thomas Wentworth Higginson

What Shall We Say of this Man?

A convict was pardoned out of Sing Sing the other day after serving ten years of a thirty-years' sentence for a crime of which he was innocent. His release was due to the death-bed confession of his brother, who was the guilty one. The convict cried, because, rather than have his brother die, he would have stayed in prison the remaining twenty years.

Was the remarkable convict a saint? By no means; a loafer, drunkard, thief, a worthless ruffian, yet capable of an act of self-sacrifice such as we are accustomed to expect of saints only.

One of two things: either Mike O'Donnell is a better man than you or I, or he is not. If he is not, then Christ is wrong, and Christianity a mistake. If he is, then you and I are wrong, and our civilization along with us.

—Julian Hawthorne

Making Aristocrats of the Americans

The ecstasy of possessing a coat-of-arms has hitherto lain just in the sense of exclusiveness, in the idea that, while you possessed one, your neighbor had not the right to go and do likewise. And now comes the author of a "Primer of Heraldry for Americans," who says few Americans know that any individual has, according to the laws of heraldry, a right to assume a coat-of-arms.

Democracy is truly nearing its goal, which is a universal aristocracy.

—A. Schade van Westrum

Making Haste Slowly in Reforms

By Washington Gladden

Where Citizens Fail in Their Duty

By Homer Bassford

See this week's Editorial Page in

The Saturday Evening Post

(OF PHILADELPHIA)

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Greater Reductions, Greater Inducements,

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